حادثة الإفك

From the talk of shaykh Ahmad Mūsā Jibrīl حفظه الله

Letters	Pronounced as	As in
ā	aa	حَرَام
ī	ee/ie	حَدِيْث
ū	ou/oe	سورة

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PART I : The Beginning

‘Ā’ishah was with the Prophet صلى الله عليه وسلم and how the Prophet صلى الله عليه وسلم used to choose which one of his wives, he had wives, which one of them joins him and accompanies him in his trip, he used to put for example in a bowl or in a tray or something all the names of his wives and then choose one of the names out. And this time, it was ‘Ā’ishah’s turn to go. So, on their way back, just before Madinah, some time before Madinah, a distance before Madinah ‘Ā’ishah went to use the bathroom at night. The caravan usually stops at night and the women and the men go to a distance far away and go and use the bathroom. And you know, far away from the eyesight of the people. So ‘Ā’ishah went there, and when she came back, she had found out that the necklace that’s on her chest is lost. Must have fell where she was at. So, she said: “it’s no problem, it’s nighttime, there’s no way I’m going to find it if I’m going to the same area. What I’ll do is go in the morning and search for the necklace.” So, that’s exactly what she did. In the morning she went out, looking for the necklace, and what happened in the morning? The caravan goes. When the sun comes out, they got to move on. So, ‘Ā’ishah was in what you would call a little shack. They build a little shack and that shack had four corners where people carry it. But it weren’t only four who carry it, it was probably 6, 10, 14 probably more who carried it. The women get in this little shack and the men, one by one, carrying it and putting it on top of the camel. It rests in a way on a camel where she’s really in a shack, a little tent and she’s inside of it. The men came, one after the other, when it was ‘Ā’ishah’s camel, they carried it and put her on. However they didn’t notice, she’s not in there. She’s out looking for her necklace. Why didn’t they notice? Because ‘Ā’ishah was a very thin woman. She’s a thin woman. It’s described in her description as a very thin and not that short woman, but very thin. So, when you got four people, let’s assume four people carry it, you really don’t feel nothing and it’s not four, it’s probably more than that. So, they carried the little shack and they kept going to Madinah.

She comes back after finding her necklace and that necklace was for her sister Asmā, that’s why she was so eager to find it. She comes back and there’s no one there [she missed the caravan because she was looking for the necklace]. So, what she does is she lays down on the pathway where the people walk by and she lays down over there for two reasons; because the Prophet صلى الله عليه وسلم used to always keep someone behind to check up in a situation like this. Maybe someone left back, someone’s camel went astray. Similar to this situation. And another reason is that maybe someone else is like her. Maybe someone had gone to do something and the caravan went and she said: “they’ll come by to find me”. So, she laid on the side of the way until one of the Sahāba, which is Safwān ibn Mu’attil رضي الله عنه, seen her. And all she woke up – she was sleeping – the Sahābi said:

إنّا لله وإنّا إليهِ رَاجعُون

“To Allāh we shall return and to Allāh is our resort.” To Allāh we belong and to Allāh we shall return to the wife of the Prophet Muhammad صلى الله عليه وسلم and that’s all he ever said to her. That was it. Those two statements and that’s all he ever said to her. She, in the hadīth in al Bukhārī, quotes that he [Safwān] knew me so that someone will come and say: “o how did Safwān know that’s the wife of the Prophet Muhammad صلى الله عليه وسلم if she had hijāb or if she’s a decent woman? How did he know that’s the wife of the Prophet?” She said: “he used to know me from back in the days before hijāb wasn’t an ordain upon us”. So that’s how Safwān know her. She said in the hadīth: “that was the only words he ever said to me:

إنّا لله وإنّا إليهِ رَاجعُون

He [Safwān] puts his camel down. This is a honorable man you know, this is a honorable man. You know 'Ā'ishah by the way was a beautiful woman, she's the wife of the top man of the world of their time, the Prophet صلى الله عليه وسلم. He could have been a flirtatious man like the men of today. Take advantage of her. Beautiful woman. One of her descriptions is humayrā [حميراء] meaning: her skin is reddish. White, light skin with reddish to it and her hair was light-colored, maybe probably not blonde but a little bit darker than what we call blonde today. So this man said one word to her:

إنّا لله وإنّا إليهِ رَاجعُون

The wife of the Prophet صلى الله عليه وسلم, she said; "I woke up to those words with the camel resting next to me and he walks away." He walks away when she can ride on the camel and then he comes back. So he won't look. Why? Honorable man, cause a woman wearing a dress, trying to get on top of the camel something could show; her leg, her thigh. Something could show. This man is a honorable man, he stood away, far away. Then he comes back and he says:

إنّا لله وإنّا إليهِ رَاجعُون

He praises Allāh, SubhanAllāh, Alhamdulillāh – meaning: I'm on my way back. He doesn't tell 'Ā'ishah: "hey 'Ā'ishah I'm on my way back". He could say that. No. He just said it where he wants to hold secret the honor of the Prophet Muhammad صلى الله عليه وسلم. "I have no right to talk to her. I have no right to talk to her. I want to say 'SubhanAllāh' so she knows I'm there." He goes back by the camel after he praises Allāh or says: "Alhamdulillāh, Astaghfirullāh" so she knows that and he leads the camel back to Madinah. They get to Madinah right about Dhuhr time. And right when they're on the gates of Madinah…

By the way Safwan ibn Mu'attil was one of the two reasons that he stayed back; some scholars say that he stayed back because he sleeps a lot, he was a man who sleeps a lot. He told the army "go, I'll follow". He knew his way. So, he told the army "I'll go". Some scholars say: no, the reason he did that, is because he himself truly missed the army for some reason. He himself was appointed by the Prophet Muhammad صلى الله عليه وسلم to stay behind the army and make sure no one is lost behind the caravan of the army.

So, they get to Madinah and right by the gates of Madinah, the head of the hypocrites there is sitting. Abdullāh ibn Ubay ibn Salūl. He's not done with. He wants to cause fitnah and wants to add more fitnah. Imagine that: Safwān ibn Mu'attil is leading the camel and on the camel is 'Ā'ishah and they have been in the desert for a long time. As soon as he sees that, he tells the men around him and the people around him:

ما خلا منه ولا خلت منه

Meaning: she must have did something with him and he must have did something with her in a broad language and you're going to know, this man is smart. This man is not stupid.

PART II : THE RUMOR IS BEING SPREAD

He ['Abdullāh ibn Ubay] said it, he could have said: "o what have they been doing in the desert, they must have committed adultery". No, he said it in a sort of broad terms: "they must have done something". He must have done something to her and she must have done something to him. Everyone understood what he really meant was they must have committed adultery. Astaghfirullāh. And he said it though in broad terms. They went in Madinah, as soon as some people heard that, weak-hearted people, they began to spread the rumor. They spread the rumor. 'Ā'ishah, innocent girl. Innocent, young girl, at this age, Allāhu A'lam she's approximately about 14 years old. All this situation happened and she's a 14-year girl. So 'Ā'ishah رضي الله عنها doesn't know nothing about what's going on. She spends 30, actually 27 nights in Madinah not comfortable. Unhappy, very unhappy. Crying on and off. But she doesn't know what's going on. Until this point, she was with the Prophet صلى الله عليه وسلم and in the Prophet's house and she didn't know that anyone outside was talking about her honor. Yet, 27 nights after this situation. Yet, she would say: "tears would come to me and I'm unhappy" and it was one of the hardest time of her life. Why? Because the Prophet صلى الله عليه وسلم was harsh to her. You know, one [side of the Prophet] would make her happy, one would help her around the house, one would be her friend, one would play around with her. You know she has only seen that side. Now, he'd walk in and the only words he'd tell her:

كيف تيكم

"How is she doing?" He's talking to her but to add you know, that's a sort of a way to show there's something, "I'm mad about something". "How is she doing?" You don't say to someone in front of you "how's he doing?" You say: "how are you doing?" in respect to him. He's saying: "how is she doing?", it was hard upon the Prophet صلى الله عليه وسلم, because as you know, one of the hardest things for a truly honorable man or honorable woman for someone to come and talk about his wife. That's the hardest thing. You could kill someone or kill a brother. I could have a brother, you kill him. You know you could get over that. But talking about a man's honor is one of the hardest thing he goes through. This is a lesson to us. This is a lesson for the du'ā. When the Prophet صلى الله عليه وسلم ... and he, who is he and his honor gets talked about. Who are you? Who are you? Who's Ahmad? Who's 'Ādil and Sa'īd and Radwān? [Students of the shaykh]

Who are you if the Prophet's honor is talked about? So, don't come and say: "Wallāh, brothers and guys in the masjīd were talking about me". We don't give a damn! Because the Prophet صلى الله عليه وسلم his wife was talked about, you know. His own wife was talked about, not him only. This is in addition you know what we know they said about him [the Prophet] that he was a poet, one who does black magic, one who the jinns teach him, one who goes out to people and teach them,... all these are lies. One who's mentally unstable, a crazy man. You can't name an accusation that was, but worse than that was this one. Talking about his wife that she slept with Safwān ibn Mu'attil! Astaghfirullāh. That's one of the things that hit the Prophet صلى الله عليه وسلم.

So, the Prophet gets up on the speech ladder and he says: “there’s people spreading rumors” – and he didn’t name the name. “There’s people spreading rumors and starting these accusations in my wife’s honor. Who’s gonna take care of him?” Meaning: who’s gonna kill him?

PART III : ‘Ā-ishah Founds Out

So Usayd ibn Hudayr got up and he said: “o Prophet of Allāh, if he’s from the ‘Aws”, - Usayd was the master of the ‘Aws, the highest man of the ‘Aws – so he said: “O Prophet of Allāh, if he’s from the ‘Aws, we take care of him. If he’s from the Khazraj then the Khazraj will take care of him.” An innocent statement. This was as the Prophet صلى الله عليه وسلم was on the speech ladder. So, the leader of the Khazraj is Sa’d ibn Ubādah. The leader of the ‘Aws was ‘Usayd ibn Hudayr, the leader of the Khazraj was Sa’d ibn Ubādah. So, Sa’d ibn ‘Ubādah says: “o, you hypocrite! Don’t say that.” He called Usayd ibn Hudayr a hypocrite. He said: “the only reason you’re saying that is because you know the one the Prophet is talking is one of us, the Khazraj”. The Khazraj meaning who? Who is he? Abdullāh ibn Ubay ibn Salūl, the head of the hypocrites. That’s the one the Prophet was meaning by “who’s going to eliminate him of the face of the earth because he’s talking about my honor.” Usayd said: “if he’s from the ‘Aws, we’ll take care of him, if he’s from the Khazraj, they’ll take care of him.” Sa’d ibn Ubādah got up and said: “you’re a hypocrite. You know he’s one of us that’s the only reason you said that.” And then there was a confrontation between Sa’d ibn Ubādah and Usayd ibn Hudayr, the Prophet صلى الله عليه وسلم left the speech ladder, calmed them down and said to them to be quiet. You know, all this time, ‘Ā-ishah still doesn’t know nothing…

The night of this day she ['Ā-ishah] goes with a woman, elder woman who was her friend, named Umm Mustah. And they’re walking out, because back then they didn’t have a bathroom in their houses, you know, they didn’t go and use the bathroom in the house. The way they did was; in night time the women and the men go out in the outskirts far away and they go use the bathroom over there, far away from the eyesight of the people and also as well covered. So they went out, ‘Ā-ishah and Umm Mustah. ‘Ā-ishah doesn’t go by herself. Umm Mustah who was her friend and who spend a lot of time was going out to use the bathroom and she stumbled over her dress and almost fell or was about to fall. And then she said: “may Allāh curse Mustah”, her son. ‘Ā-ishah said: “What are you saying, how could you curse a man who fought with the Prophet صلى الله عليه وسلم, the first battle of Islām – Badr.”

- Umm Mustah: O, you don’t know what he’s been doing? - She’s talking about her own son.
- ‘Ā-ishah: What is he been doing?
- Umm Mustah: He’s one of the people spreading rumors about you!
- ‘Ā-ishah: What about?
- Umm Mustah: He’s been saying that you and Safwān must have did something when he brought you.

‘Ā-ishah founds out now her honor is being talked about. She said: “Wallāhī, since that day, for two nights and one day a tear did not dry of my cheeks.”

PART IV: The Piousness of ‘Ā-ishah

She describes it literally. Back before that, she cried on and off. She said, “for two nights and one day not a single tear dried from my cheeks and also, I thought that my internal organs are going to explode from how much I cried”. After about 30 nights – now it’s 30 nights – 27, she didn’t know about it, two nights and one day she found out about it. The Prophet صلى الله عليه وسلم told her “come here ‘Ā-ishah, we got to talk”. ‘Ā-ishah and her father and her mother are there, abū Bakr as-Siddīq and his wife are there.

• The Prophet: “‘Ā-ishah, all Praise to Allāh and the Prophet Muhammad صلى الله عليه وسلم” - he started off - “if you did something wrong ‘Ā-ishah, it’s better for you to admit it now and to ask Allāh for forgiveness, because it’s better to do that than to face Allāh without repentance. So, what would you like to say ‘Ā-ishah?” ‘Ā-ishah looks at her father.

• Abū Bakr: “Tell him, you know me, I wouldn’t do something like this, I wouldn’t do this to anyone”, - let alone the man she loves and she adheres and she does anything for him. Abū Bakr says – what would you imagine of abū Bakr? Yelling at the Prophet: “hey, don’t be accusing my daughter like this?” Abū Bakr says: “Ā-ishah, if you did something wrong, ask Allāh for forgiveness” – the same words the Prophet صلى الله عليه وسلم said he repeated. “It’s better for you to meet Allāh with repentance than to meet Allāh on a sin you’ve committed.”

• ‘Ā-ishah: “Mum, tell him” – she couldn’t do something like that, you know, she [her mum] knows her the best. And her mother says exactly the same thing like the Prophet and abū Bakr said.

That’s when she got mad and her tears dried, her heart got hard and she said: “the only thing I’m going to tell you, is what abū Yūsuf told…” who’s abū Yūsuf? The father of Yūsuf, no one describes him as abū Yūsuf. What’s his name? Ya’qūb, everyone knows his name is Ya’qūb, actually I never read a hadīth where the people call him ‘abū Yūsuf’ by name, maybe they describe him as the father of Yūsuf but to call him abū Yūsuf? No one. And ‘Ā-ishah says that, she said: “I forgot his name, I couldn’t remember his name. I wanted to say ‘Ya’qūb’, I forgot his name.” It’s a popular name, everyone knows his name, it’s in the Qur’an many times. She said: “I said to the Prophet صلى الله عليه وسلم and my parents: 'I tell you that what abū Yūsuf told his sons…'” when Yūsuf عليه السلام as you know the story, was taken by his brothers and sisters and was put in a well and then they brought the shirt back and the shirt was ripped up in a way, but not in a proper way a prey would eat it, and they took it back with blood on it. And he told them his famous quote:

فصبر جميل

Good patience. Take patience.

و الله المستعان على ما تصفون

Allāh is The One Who Will aid me in that which you are accusing me of. So ʻĀ-ishah said: "the only thing I'm going to tell you is what abū Yūsuf told his children when they brought the shirt back with blood on it:

و الله المستعان فصبر جميل

Patience, good patience and Allāh is going to aid in that what you are talking about or that what you are doing."

فصبر جميل و الله المستعان على ما تصفون!

PART V : ʻĀ-ISHAH'S INNOCENCE IS REVEALED

She said: "that was the time when I went to sleep. After I did that, I went to sleep and I was more worried over my parents." My parents began to worry so much that I thought my father, abū Bakr and his wife are going to die. Why? Because if the accusation is going to come true people are going to think it's true. She said: "when I heard that and when I said:

فصبر جميل

I got relaxed and felt at ease and I knew Allāh is going to declare me innocent of what I was accused of." So, she goes to sleep and shortly thereafter Allāh Reveals her innocence in the Qur'an in Sūrah Nūr approximately verse 10. And one of the things is, when people hear rumors, you hear a rumor or you hear something – you don't call it a rumor probably - "this guy did something, this guy that … ". Your duty as a Muslim, if you don't have solid proof, you didn't see it with your own eyes, it's not sure, it's not your business to talk about it! Even if it's true and there's no benefit about it in telling someone else about it, why talk about it? That's why some of the people were spreading the rumor. Some of the people were spreading the rumor. Some of them, no they just said: "it's not our business". Like abū Ayyūb al Ansāri رضي الله عنه – this is how a Muslim should be in standing in front of rumors – abū Ayyūb and his wife are sitting – imagine them – two old couple, imagine them sitting on a rocking chair talking. If today two old couple talking about this: "o man, ʻĀ-ishah really did it! And Safwān, they did it! I can't believe they did it." No, abū Ayyūb sits with his wife, he says: "you know the story what's going on in Madinah today?"

• Umm Ayyūb: Yes, I heard about it. - Husband and wife are talking.

• Abū Ayyūb: What do you think, Umm Ayyūb, you think that's true or not? If you are alone in the desert with Safwān, would you have done anything?

• Umm Ayyūb: No, I wouldn't.

• Abū Ayyūb: O, that's it. 'Ā-ishah is better than you, she would never have done something. - He tells his wife: "'Ā-ishah is better than you", meaning: she wouldn't have done something.

• Umm Ayyūb: If you were Safwān in the desert and 'Ā-ishah was with you, would you have done something?

• Abū Ayyūb: No. I wouldn't have done something.

• Umm Ayyūb: O, Safwān is better than you.

That's it. It never happened. That's why Allāh Reveals in honor of them in the Qur'an:

ﻟَﻮْﻟَﺎ إِﺫْ ﺳَﻤِﻌْﺘُﻤُﻮﻩُ ﻇَﻦَّ ﺍﻟْﻤُﺆْﻣِﻨُﻮﻥَ ﻭَﺍﻟْﻤُﺆْﻣِﻨَﺎﺕُ ﺑِﺄَﻧْﻔُﺴِﻬِﻢْ ﺧَﻴْﺮًﺍ

in Sūrah Nūr. When you hear something, a rumor, because lot of the people got nothing better to do – in this present day and in the past – they got nothing better to do than to spread it and by the time it gets to a third or fourth person it's spiced up to the much that little tiny thing that you heard of is like a huge mountain. They make that little mistake – if it was a true mistake – like a huge mountain. So Allāh said in the Qur'an:

ﻟَﻮْﻟَﺎ إِﺫْ ﺳَﻤِﻌْﺘُﻤُﻮﻩُ

When you hear something like this,

ﻇَﻦَّ ﺍﻟْﻤُﺆْﻣِﻨُﻮﻥَ

Think good, think it's a lie. "Ahmad? It's impossible he could do that", "'Abdullāh? No, I know him, it's impossible he could do that". Unless you have solid, solid, 100% proof and there's a reason behind talking about it, other than that you have to think of your brothers and sisters as good.

PART VI : APPLYING THE HADD

When her mother woke her up and she told her: "Allah Has Declared your innocence" cause her mother found out from the Prophet صلى الله عليه وسلم, she said: "go to the Prophet صلى الله عليه وسلم, you know, embrace him, it's all over with, it's done, Allāh Declared it". She said, 'Ā-ishah was pretty mad you know. 'Ā-ishah said: "no, all I'm going to thank is Allāh ". Meaning; I don't have to thank the Prophet Muhammad صلى الله عليه وسلم cause Allāh is the One who Declared my innocence in the Qur'an. Allāh Declared her innocence in the Qur'an. She says: "I knew Allāh was going to declare my innocence but I didn't know it was going to be in the Qur'an for all the world to read for now until the Judgement Day". In her honor we got 10 verses in the Qur'an that we read every day. The Prophet صلى الله عليه وسلم – when the innocence was declared in the Qur'an – whipped and lashed:

1. Mustah ibn Uthāthah

2. Hassān ibn Thābit

3. Hamuna bint Jahsh

Hamuna bint Jahsh is who? Who is she? Zaynab bint Jahsh, the wife of the Prophet صلى الله عليه وسلم her sister. She's the sister-in-law of the Prophet Muhammad صلى الله عليه وسلم. She spoke about this matter, she was one of the people who talked about it but of course Allāh forgave them, you know, it's not something to defame the Sahāba about, it was a mistake they did and Allāh forgave them. Hamuna bint Jahsh, the next one was Hassān ibn Thābit – he was the poet of the Prophet Muhammad صلى الله عليه وسلم – and the third one was Mustah ibn Uthāthah and Mustah is the one whose mother 'Ā-ishah went with in night time when they went to use the bathroom.

All three of them were whipped, each one 80 lashes and that's the hukm from Allāh for anyone who accuses a male or female of committing adultery when they never do it. If three people go to a man and say and claim that he committed adultery, "we've seen him committing adultery", you need four people. Three people [who said that], they all get whipped. Even if they're not lying. Three people go and see him committing adultery but they short of a fourth man, you got to shut up and pretend like you never heard anything. You can't say anything. Four people? Yes! And they got to be four just people. Let's assume four people has seen and one of them turned out to be an unjust person, he's a liar, he's known to be a liar, all of them get whipped! You got to be four just people that see someone and they can't see two people who are naked. That's not enough! If you see two people who are naked in a house, you can't say: "Oh, Wallāh we've seen them committing adultery". No, you get whipped for that. You got to see them and got to see them in the middle of the act itself, which is nearly impossible. That's why Islām wants to protect the honor of this Ummah. You do that? You get whipped and lashed 80 times and you're deprived of testimony, you can't testify in the future, your credibility is being shut down.

Mustah ibn Uthāthah, Hassān ibn Thābit and Hamuna bint Jahsh. I got a question for you; these were the only people whipped. Where's 'Abdullāh ibn Ubay ibn abī Salūl, the one who started the whole thing?

PART VII : WHY 'ABDULLĀH IBN UBAY WASN'T WHIPPED

That's the thing I told you about it, he did not get whipped. The reason he didn't get whipped is one of many reasons. Why didn't the Prophet kill him actually for many things he did prior to this? Why didn't the Prophet kill him? Because he didn't want people saying: "Muhammad صلى الله عليه وسلم kills his own people". Cause to us, we know he's a hypocrite, to the Muslims, however to the outsiders what is he? He's a believer, he's a Muslim, he's one of his followers; so, if the Prophet Muhammad kills him, he's going to say: "o look Muhammad kills his own people". So, for that same reason some scholars said: the Prophet صلى الله عليه وسلم did not whip him because he is going to cause commotion; "look, I'm one of his followers and he sweeps me. I'm one of his followers and he kills me". Cause you

know, after this situation, he was exposed and everyone found out about him and in fact he used to get up in the Friday speech and between the two khutbahs he said: “o Prophet of Allāh, Wallāh you’re the Messenger of Allāh “. And the Sahāba sit him down, grab him by his clothes: “sit down, you hypocrite! We already know you’re a hypocrite!” And he waits until after Jumu’ah and causes a commotion outside the door of the Jumu’ah, he goes: “look at that, look at these people. I get up to tell him that he’s the Prophet of Allāh and they grab me tell me: ‘sit down you hypocrite!’” He causes a commotion, he wants anything to stir a problem. Anything. So, had the Prophet whipped him, he would have rallied the whole Sahāba, he would have rally the people. You know, “look I didn’t say anything direct and he’s whipping me”. So, that’s one of the first reason. There’s a wisdom behind it. Some scholars say that. Another reason is, Allāh Said in the Qur’an:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَكُمْ ۖ بَلْ هُوَ خَيْرٌ لَكُمْ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ

The one who took leadership of instigating this problem,

لَهُ عَذَابٌ عَظِيمٌ

He’s going to severely be punished in Hellfire. Allāh Said:

تَوَلَّىٰ كِبْرَهُ

The one who took leadership of this accusation, which is ‘Abdullāh ibn Ubay ibn abī Salūl. The one who took the leadership, he’s going to severely be punished in Hellfire. So, why should you whip someone who’s that’s it, he’s going to severely be punished in Hellfire. He’s got his problem coming. Hassān is not going to be in Hellfire, Hamuna bint Jahsh is not going to be in Hellfire, Mustah is not going to be in Hellfire. So, you only whip someone to compensate, cause if someone gets whipped for accusing someone, In Shā Allāh that’s in compensation for the sin that they committed.

And the third opinion on why he wasn’t whipped is because he was a smart man. He didn’t directly say: “‘Ā-ishah committed adultery with Safwān”. Astaghfirullāh. He said: “there must have been something that went on over there.” So, if you bring him, he could say: “oh, I didn’t mean that” – after the situation was all over – “I meant something else”. So, it’s one of three reasons the scholars take out why ‘Abdullāh ibn Ubay ibn abī Salūl was not whipped.

PART VIII : Final Part – Lessons For Us

After this, the leader of the hypocrites ‘Abdullāh was exposed to the point that ‘Umar – prior to this when he heard about it – ‘Umar said: “o Prophet of Allāh, let me chop his neck off”. So, the Prophet tells ‘Umar: “look ‘Umar, now his own followers left him alone. After this situation, ‘Abdullāh ibn Ubay ibn Salūl was like a loner man because he was exposed”. Everyone knew he was a liar, everyone knew he instigates lies, so everyone, even his close friends left him. The Prophet صلى الله عليه وسلم said:

"'Umar look at him, now he's a loner", now if you want to say 'who wants to kill 'Abdullāh ibn Ubay ibn Salūl?', the Sahāba will jump up everyone will say: "I will o Prophet of Allāh". He said: "'Umar, had we done this before when you asked me, and were you persistent 'let me chop his neck off', they would have been all against us. So, the Prophet is trying to teach 'Umar the wisdom. He's trying to tell: "'Umar that back then, they would all came against us. Now, just say 'who wants to kill 'Abdullāh', everyone would volunteer over here." 'Umar said: "o Prophet of Allāh, I always knew the wisdom behind that what you say and do is better than my wisdom."

And this is the story of Hadīth al-Ifk, it's very important and actually, we thank Allāh for this happening, this very thing because Allāh Said in the Qur'an when He Starts about it:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَكُمْ

Those who came up with this false lie, don't think it's bad for you. It's good, Wallāhī it's good, because Allāh Declared 'Ā-ishah, one of the most people accused by the Shī'ah today. They hate her. You know, we got direct proof in the Qur'an to reply to someone who accuses her. This is one of the benefits of it. Today talk about 'Ā-ishah? Open Sūrah Nūr! Allāh Declared her innocence in the Qur'an and look what Allāh Says about it, He Doesn't just Declare her innocence, I want you go back and read it. Sūrah Nūr verse 10, it starts off with verse 10 and 11 and it goes on ten verses after that. These verses talk about 'Ā-ishah رضي الله عنها don't think it's bad for you. It's good for you. Then Allāh goes on to talk about and says:

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

Allāh warns you. Don't go back to talk about 'Ā-ishah. Don't go back to talk about anyone of the Sahāba. Allāh Didn't say:

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا

Allāh warns you to go back to talk about 'Ā-ishah in accusing her honor. No. Allāh didn't say that. Allāh said: Allāh warns you to go back to do something similar to that. Similar to that is what? Accusing any Sahāba, not just 'Ā-ishah. Cause accusing 'Ā-ishah and accusing any of the Sahāba are the same. The second thing, warning you to go back to do that: accusing 'Ā-ishah and anything similar like that. Don't go back!
